

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 11.

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Vol. 1.

Extract from the Journal of Rev. J. H. SMALTZ, during one month, under the direction of the "DOMESTIC MISSIONARY SOCIETY of Wilmington."

Continued from Page 40.

June 2nd, Preached in the School-house at Brandywine, had a large and very attentive assembly. Brandywine is a place that needs much more preaching than has hitherto been there.

Sabbath, June 3d. In the morning rode to the Log church, and preached to much the largest congregation that has been present since I have laboured among that people. The assembly was more solemn than usual—many were bathed in tears during the sermon, particularly so at the close of it, when the funeral procession of Mr. Hamilton of this town, who departed this life very suddenly on last Friday, approached the church door. My text was, "Prepare to meet thy God O Israel," and the providential circumstance of this funeral (to which I directed the attention of the people,) approaching the door while engaged in the application of my subject, had a most impressive effect upon the audience. I then attended the funeral, and spoke at the grave; and urged the people again, to prepare to meet God, seeing that life was so uncertain, which was so manifestly exhibited in the character who had so lately terminated his career in this world. Probably more than 200 persons were present.

Preached in the afternoon at M'Kenna's church—The congregation was respectable, and more than attentive—it was solemn, several were in tears while preaching.

In the evening, I think however, we had the most interesting audience of any to which I have ministered since labouring in that region of country. Preached at the sign of "Peace and Plenty," a tavern on the turnpike road to Lancaster. As I thought this a good motto, I selected a subject appropriate, Romans xiv. 17. "For the kingdom," &c. It was a large saloon in which I preached, lately finished, and prepared principally, as I was informed, for a ball chamber: ours was the first assembly that met in it, which was very large; I would say at least 150 persons were present. I was astonished to see so many out; as it was in the midst of a settlement of Friends, who have a meeting-house a short distance from the tavern; and because on the preceding Sabbath in passing by the house, I asked the elder who was with me, if he thought I could procure the Tavern to speak in: he replied he thought I could not, and if I could, I would have very few, if any, to hear me.

However, I made the effort; the house was cheerfully granted; we had "Peace and Plenty;" and O that we could have had more hearers to have partaken of the feast! although there were so many there; some of whom, (as I was since informed) said that they had never heard a sermon before! some nominally professing to belong to one society, and some to another: some drunkards, and swearers, and sabbath-breakers, and a large number of what are called hickory Quakers, the meeting was remarkably silent, and great solemnity prevailed: for such a heterogeneous mass of people, I do not recollect that I ever saw so many affected into tears, and so much solemnity. O that this room may be, instead of the habitation of Satan, and for the practice of sin, the sanctuary of God, and a Bethel to the souls of many! I think the word spoken, will not be without a lasting effect on some: It was good to be there. After the blessing was pronounced, I remained and spoke to a number individually; all of whom promised me that they would pray to the Lord to have mercy upon them.

4th. Preached in a private house in a section of the Bush congregation: there were not a great many present, however, in consequence of its being a very busy time with farmers.

5th. Preached at the Poor-house—I went there yesterday evening, not however with the intention of preaching. When I came to the gate, and said Joseph, open the gate; poor blind Joseph exclaimed, O it's Mr. S. Come in Mr. S. aint you agoing to preach for us to night? I told him I did not think of it: then his wife Ann, who is also blind, asked me; and when I went into the different wards, I was surrounded with the poor, who came up to me and begged me to preach. A black

man came to me, and said all the poor were wishing me to preach. Numbers had retired to bed, who said they would get up if I would only preach; I told them all, I would preach for them, and at that word, joy sat smiling on almost every countenance. When I first went there, many were unwilling to come to hear the word: now it seemed that all were anxious to meet with us—we had a large and most solemn meeting.

Besides preaching in the various places mentioned in this report, a number of families in each congregation have been visited by me; some of which have been very depraved, and totally careless about God, and his Son Jesus Christ; neglecting the observance of the Sabbath, his word and sanctuary.

A number of families have not even a bible in their houses. I entered one family—the husband, who may be called a Deist, was not at home. After conversing with his wife at considerable length on the subject of personal heart-felt religion—secret prayer—the observance of the Sabbath, &c. I asked her why she did not come to church, when it was so nigh; she observed, her husband said it was time uselessly spent; there was no need to keep it. I asked her if she had a Bible in the house? she answered no; I asked her if she would not be willing to give a five-penny bit, or eleven pence, or a quarter of a dollar to get one? she made no reply. A person with me, remarked it would be charity to give her a Bible; and she replied, "I dont know whether he will let a Bible come into the house." I spoke to her very close, and prayed with her—she was much affected, and promised me she would seek the Lord that day. I left with her three tracts, for her and her companion: One of them was the history of Francis Newport, an infidel.

In another family, the woman of the house was equally wicked, she told me she was brought up a Friend, she went sometimes to the church, and that she was now a Free thinker; I addressed her as closely and plainly as ever I did any person before: I asked her if I might pray for her: she replied no; I can pray for myself. I requested her to kneel with us, which she did. She had no Bible in her house.

A person in another family told me she had never prayed to God in her life: I was astonished at it, and asked her again—she made the same reply. And then you may anticipate, I gave her my advice: I conversed with every person present in every family into which I went, and prayed in more than half of them. In some families there appears to be more or less religion, and almost every family in which I was, received me kindly.

But the members of this Society can form no adequate conception of the destitute condition of the inhabitants in the places where I have been labouring. The Sabbath is neglected by hundreds. There is a region of country 8 miles by 10, thickly settled, where they have little or no preaching: two respectable congregations, I think, might be collected in those churches where I have preached. Those among that people who love the cause of Jesus, are anxious to have the stated means of grace, and desired me to present their plea to your society in their behalf: they pray you to come over and help them, while they themselves will exert all their efforts for the desired object. They have already a number of subscribers to your constitution. And to conclude this report, let me recapitulate, that the collections taken up in the churches, amount to 15 dollars 42 cents, which I have received on account. Twenty persons of whom I know, have also connected themselves with your society. Two men who have subscription books have made no returns to me, they may have more. During the past month, I have preached 23 times, visited more than 30 families, and distributed about 30 tracts. And now my dear brethren, it is my fervent prayer that the Lord may bless and encourage this infant Society; and eventually make it a praise in the earth; a stream that shall gladden the hearts of sinners, and water the destitute churches of Christ's vineyard.

J. H. S.

Mr. DARBY, in one of his Historical Lectures, states that the preceding year 1820, and the 730th year of Rome, are the two years in which, during 3,000 years past, there has been

the least of war and bloodshed. In fact, 1820, was the most tranquil year in the history of the world. P. Paper.

GREAT OSAGE MISSION.

Extract of a letter from Mr. Newton, of the Mission Family, to his friend in Woodbridge, dated Mission Boat, 28th April, 1821.

DEAR SIR,

The current of the Ohio has wafted us down about 400 miles. Our progress has been much impeded by head winds. The wind almost constantly blows up stream. It is altogether probable that some days we might have sailed farther up stream with the wind, than we did down stream with our oars. The oars were almost constantly applied, six in number to each boat. On the 18th there was a snow storm and ice. Vegetation smiles when the sun permits. Peach trees are in blossom, but the season is considered 14 days later than ordinary.

We continue yet to receive donations. General Putnam of Marietta, gave us the beef of a large fat ox, which he slaughtered on purpose for us. Another gentleman gave us a fine fat wether.

We have just arrived at Augusta, (Ken.)—Early to-morrow morning we expect to arrive at Cincinnati. All well—No disaster.—General contentment, &c. Your's affectionately, SAMUEL NEWTON.

Shawneetown, (Illinois) May 7.

Last Saturday, about noon, the mission boat for the Great Osage arrived at this place, where they staid over the Sabbath. One of the sisters on board was very sick. She was removed to a place on shore for her accommodation. But it availed nothing—she died the following morning about 3 o'clock. Her funeral was attended by a large concourse of people, when a sermon was preached from the words "Blessed are the dead who die in the Lord"—and it is hoped that an impression has been left on the minds of the people not soon to be forgotten. The Sabbath preceding, Mrs. Newton was delivered of a healthy daughter, and was herself uncommonly comfortable, so as to realize the necessity of care and caution in her case, until Thursday, when, having become more unwell, she fell into a sleeping state, from which, after several hours, she was with great difficulty aroused. When she fell into this state she thought herself dying, and unknown to us, understood much that was said, though she appeared to be asleep and could not speak. When she was aroused, she insisted upon it that she should soon die, and that a little season was given her to converse with her friends. This she improved in the most cheerful and composed manner, so long as her strength and reason continued; leaving to us a demonstration of the fact, that "Jesus can make a dying bed, feel soft as downy pillows are." Her anxiety, if any she had, seemed only to be that all should be prepared to die. She had no anxiety about herself. The babe died on Thursday night, and was buried on Friday, at Mount Vernon, (Indiana,) when the family, at the request of sister Newton, kept a day of fasting and prayer. On Thursday, also one of the boatmen, John D. Patterson, fell overboard, while the boat was running before the wind, and was unfortunately drowned.

B. PIXLEY.

May 12. The Osage Mission Family spent the Sabbath day, the 6th inst. here. They are embarked in two keel boats of good size, and deeply laden with farming implements, clothing and other articles necessary for their establishment, as we understand.

[Illinois Gazette.]

For the Christian Repository.

When I commenced writing for the Repository, I hoped that the parties engaged in the present discussion might perhaps give such explanations of their respective views and sentiments, as would promote the harmony of different religious professors, that they might by exhibiting sufficient ground for mutual forbearance, increase a spirit of amity and benevolence. "Harsh expressions," I have determined to avoid—they can do no good, and may do much harm. Innuendo and invective in religious discussion, *always* hurt the cause they are intended to support. TRUTH needs no such weapons. A "spirit full of love," would not use them. They excite the passions and disqualify either for calm reflection or deep investigation. In my preceding Essays, I have endeavoured to sustain the character of a candid and dispassionate writer—with "Paul" I have no quarrel—my aim is to elucidate our views. In the pursuit of this object, if my observations should sometimes assume the form of a "preface," at others of an "apology," I cannot see in such a circumstance any cause of offence.

In my last number, I gave some of my reasons for believing that the zeal which has been excited on the subject of foreign missions, is unseasonable; as the subject is important, I will pursue it a little further, and endeavor to show that it is also misdirected.

When our Lord was about to introduce the Gospel Dispensation, it pleased Divine wisdom to send a messenger before him. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." The doctrine he preached to the people, even to those who were to be the instruments of spreading the gospel among the heathen, was, "Repent ye for the kingdom of heaven is at hand." I have thought that this circumstance might indicate to all future generations the necessity of outward and inward purity in those who undertake to spread the Messiah's kingdom. Purity of life, and innocence of deportment, a practical conformity to the precepts of our Lord are the most efficient means of raising the low expectations of the visited, and removing the most obstinate prejudices. Without these the valleys cannot be exalted, the mountains be brought low, the crooked things made straight, or the rough places smooth, Luke iii. 5.

Now let us pause a little and contemplate our actual state.—Let us see how far we are governed by the laws of that very kingdom we are engaged to extend—how far we are willing to do justice at home, and to extend this divine government through our own land. Here we see *One million five hundred thousand* of our fellow creatures unjustly held in a degrading bondage which is entailed on their innocent posterity. Here we see the high professors of the christian name, in their legislative capacity, making laws to prevent these poor creatures receiving the benefit of literary, moral and religious instruction. Here we see those who appear to be anxious to spread the Bible among the heathen, ten or fifteen thousand miles from us, pronouncing fine and imprisonment on those who have dared to instruct this benighted branch of the human family in our own land. We are manifesting great anxiety for the welfare of immortal souls beyond the Atlantic, but great indifference about those within our own shores.—Strenuous efforts are making to send help abroad, whilst the most important field that can possibly engage our attention remains a dark howling wilderness at home.

I am not ignorant of the excuses made for these inconsistencies, nor can I be blind to the real causes of them. I am also aware of the difficulties that lie in the way to the emancipation and instruction of the African race in our own

country; yet I think they are not greater than those which must be encountered in converting the inhabitants of West Africa, Hindostan, the Birman Empire, China, the South Sea Islands or Jerusalem, and I have no doubt our success would be greater and the expence much less at home than abroad. Here is a poor afflicted people, borne down with grief—friendless and unpitied. How sweet to their ears would be the voice of kindness, how beautiful the feet of those who should bring to them the glad tidings of the gospel. An immortal soul is as valuable in one part of the world as in another. With God there is no respect of persons, neither should there be with men. I know we cannot force our way to the accomplishment of this great domestic object, yet the combined influence of all religious societies in the United States, would go a great way toward effecting it. Were all the zeal, talent, and industry which is exerted in promoting foreign missions, bent to this important subject—were all the means of missionary heralds, bible societies, and associations of various kinds, devoted to this cause, on the ground of religious principle, I cannot doubt, that we should soon see measures pursued that would convince all, of the policy, expediency and necessity of such a reformation at home, as would gradually remove from our national escutcheon one of the darkest spots that disgrace it; as would finally shake this colossal iniquity to the ground, and open to the christian patriot a door of hope for the real and permanent prosperity of his country. But until such an experiment is made, until we have fairly proved that this measure is impracticable, I cannot see why we should neglect our own business to go and labour in a foreign country. Let us set the candle of our own candlestick, before we attempt to enlighten others; let us "preach the plain, pungent soul humbling doctrines of Christ and his apostles" at home, and put our own family in order before we spend our strength in attempting to rectify the family of a distant neighbour—let us labour faithfully in the domestic department, and make our own house clean before we busy ourselves to sweep that of another. Thus others "seeing our good works," without *hearing our trumpet*, may have substantial and grateful cause to glorify our Father who is in Heaven.

I remember to have read many years ago of a missionary who was sent into our western country to preach to the Indian natives; he was accompanied by a very respectable member of the society who sent him. When they arrived at the place where the location was to have been made, they opened to the Indians their benevolent concern: the natives called a council to consider the subject, and after long deliberation, they sent a deputation to their visitors, to inquire if the white men did not hold their black brothers in slavery—the reply being in the affirmative; they told them to go home, set their brothers free, preach to them and make them christians first—then come back to the Indians and they would listen to them. There was so much good sense and justice in the Indian proposition, that the person who was with the missionary, and who at that time held slaves, immediately liberated them all—an example worthy of universal imitation.

"Why (said our Lord,) beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beam is in thine own eye! Thou hypocrite; first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." The force of this truly divine admonition is irresistible—how far it is applicable to our state, I willingly leave the serious reader to determine. AMICUS.

THE SEA CAPTAIN.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship: in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company were interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B. one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B. did I understand you last night—the stage made much noise: did you say that you had lost your ship? "Yes." That all your crew were drowned except yourself. "Yes." That you saved your life on a plank. "Yes." Let me ask you one more question: when on that plank, did you not vow to your God, that if he would spare your life, *that you would devote that life to his service*. "None of your business," said the captain angrily. The stage by this time came up, and they entered it.—Towards evening, as the stage was entering Providence, the Captain informed the company that he should not sup with them as he was so unfortunate as not to have any money. Mr. B. takes from his pocket, and offers him a handsome bill. "No," says the captain, "I am poor, yet I am no beggar." But replied Mr. B. I do not give it to you as a beggar, but as an unfortunate brother. You must learn that I profess to be a *christian*, and I am taught by my religion to do good unto all men. The gospel prescribes no limits to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor, though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left town. He was informed on the morrow at sunrise. They then parted, as it was supposed, forever. The captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honoured his Father who seeth in secret. He was surprised the next morning at day light, to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, pressed it and said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did* while on that plank, vow to God, that I would live differently from what I ever had done; and by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world. [B. Rec.]

EVIL OVERCOME WITH GOOD.

"Anthony William Boehm, a German, born at Oestdorf, in the county of Pymont, was a very worthy and learned clergyman; he preached at the court chapel, in St. James's Palace, from 1705 until 1722, and was highly esteemed

by queen Anne, for his piety and zeal. The celebrated Dr. Watts was his most intimate friend, and he was as much respected by the English nation as by his own countrymen.

He once preached from Exod. xx. 14. "Thou shalt not commit adultery;" and a chevalier, who was one of his hearers, felt himself so much offended and insulted, that he challenged Boehm to fight a duel, because he thought his sermon designed entirely to offend him. Boehm accepted the challenge, and appeared dressed in his robes, but instead of a pistol he had the Bible in his hand, and spoke to him in the following manner:—"I am sorry you were so much offended when I preached against that destructive vice; at the time I did not even think of you: here I appear with the 'sword of the Spirit,' and if your conscience condemns you, I beseech you, for your own salvation, to repent of your sins, and lead a new life. If you will then, fire at me immediately; for I would willingly lose my life, if that be the means of saving your soul." The chevalier was so struck with this language, that he embraced him, and solicited his friendship. *London Evang. Mag.*

BOLDNESS.

Though I never expect to possess much boldness and independency of character, yet I cannot but highly admire this character in others. But I especially admire it in ministers of the Gospel, though, unhappily few ministers in our day possess it. The following is an example worthy of imitation. Mr. —, the Evangelist in the New England States, and who has been very remarkably successful in his labours, has often met with much opposition, and still more ridicule. He was once preaching in a town where there was considerable attention to the subject of religion, when the opposers agreed to have a ball, and chose Mr. — their first manager. The evening arrives—the party assembles—and to their astonishment, Mr. — among the rest. As they gave the joke, so they could not but receive one. As Mr. — was the first manager, he was requested to lead out the dance agreeably to custom. The man of God replied, "that he made it a practice, in all his business, first to ask the blessing of heaven on his undertakings; and if it would be agreeable to the company he would like to do so at this time." No objection being made, Mr. — proposed to "kneel as the most proper method to worship the Deity." The white pantaloons and ball dresses all kissed the floor. Mr. — was very earnest and solemn in prayer—for the Spirit of God was present. He arose: nothing more was said about dancing—a Bible was produced—the Ball became a Conference—and very many retired with aching hearts—of whom numbers became Christians!—This was literally defeating the enemy with his own weapons. "The righteous are bold as a lion." *So. Evang. Intell.*

CHRIST'S FREED MAN.

"And went out and told Jesus."—Matt. xiv. 12.

A poor slave being threatened by his master that he would punish him, if he attended public worship, immediately replied with christian gentleness, "I must tell the Lord that." This wrought so powerfully on the master's mind, that he not only permitted him to go, but likewise all the slaves in his house, and afterwards attended himself and brought his wife with him. *[Campbell's Travels.]*

After a long and animated discussion, at a Literary Society in Liverpool, the following question, "Which is the most injurious member of Society, the knavish Attorney, the illiterate quack Doctor, or the dissipated Divine?" was decided against the latter.

THE INTERIOR OF A CONVENT.

Continued from Page 37.

"I hope, sister," said the aged nun, "that you have been talking to this lady, and endeavoring to make her think as we do."—We were just speaking on the subject, mother, when you came in." "Madam," continued Maria, addressing herself to me, "we always call the aged nuns Mother."

"Ah Maria," said the old lady, "the pains of age are good for the soul. We feel then what this life really is,—a burthen that keeps us from immortality. We live too long, when we are past the power of doing good: how happy would it make me, sinking as I am, into the grave, could I save one soul from destruction. Could I save you."—Here the nun gently took my hand, and looked at me with an air of real compassion.

"I am afraid," continued Maria, "this lady has no belief in absolution."—Indeed I have not," said I, "for it seems to me impossible that any human being can absolve me of the offences I have committed towards God or my fellow beings. From the Deity have we received those laws that teach us the duties of moral justice and sincere faith: if I have broken them, and repent, my penitence must be sincere, or it will not avail me in the eye of God. And what human being can possess the power of the Deity to judge my sincerity? and who shall dare arrogate his mercy in pardoning those offences committed against Himself?"

"You are sadly in error," said the aged nun. "We know the priest is but mortal like ourselves. Nor can his absolution benefit us, unless our repentance is sincere."

"If it is sincere, then," I rejoined, "we do not need absolution. God will, in his mercy, pardon us, without the ejaculation of the priest."

"But how then, should we know it?" exclaimed Maria.—"By the confidence we place in the promises of the Gospel."

"This is not sufficient," said the aged nun. "The priest, for the time being, possesses the absolute power of God. And," added she, emphatically, raising her hands and eyes, "he absolves us in the name of the Father, of the Son, and of the Holy Ghost. It is the voice of Heaven that speaks by him,—of that God he represents."

"Indeed, Madam," I replied, "what you have cited, seems to me no authority at all, to sanction either the necessity of auricular confession, or the power and sufficiency of human absolution. Christ deputed the apostles to propagate the Gospel after his crucifixion, and has explicitly declared, that such persons as received the word of God, and repented of their sins, should be pardoned; but no where, in the New Testament, is confession enjoined as an absolute duty to be continued, or as a necessary act in the Christian church, unless it be that public confession of the sinfulness of all men, and ourselves, which we make, in common in our devotional assemblies."

"You have no belief, then, I suppose," said the nun (waving the argument about confession,) "that the host is the actual body and blood of Christ."—"None."

"What do you think it then in your church?"—"A solemn sacrament, that we receive in remembrance of the great sacrifice of our Redeemer."

"It is much more than that," said the nun; "It is by a miracle the absolute body and blood of our Redeemer; for Christ declared the bread and wine to be his own flesh and blood."—"And added," I remarked "do this in remembrance of me."

"That cannot alter the first expression," replied the nun.—"But did not our Saviour continually speak in figurative language to his

disciples, and were not the bread and wine, distributed to them before his death, an actual figure of that death?"

"It is very improbable," said Maria, "that the last act of our Saviour should be figurative."—"Still," I replied, "the remembrance of an act is not the act itself; the remembrance, therefore, of Christ's body and blood does not constitute the renewal of either."

"You do not believe, then, I suppose," rejoined the nun, "that at the moment of consecration, Christ descends, although invisibly to us, upon the altar; a thing as certain as that no one out of our church Catholic, Apostolic, and Roman, can be saved."—"Indeed," I replied, "you would find it difficult to make me believe so uncharitable a doctrine, more especially as charity is the basis of Christianity."

"I should not be inclined to think so, either," said Maria; "but you know it is the doctrine of the Pope, who is infallible, not as a man, but in his office."

[Here the bell sounded for orisons; the Abbess entered to accompany the aged nun into the chapel, and Maria did not renew the attempt to make her guest a convert.]

PALESTINE MISSION.

Letter from the Rev. Pliny Fisk, Missionary to Palestine, to a Clergyman and wife in the vicinity of Boston.

"SMYRNA, Dec. 12, 1820.

"Beloved Brother and Sister,—Your letters of May 31 and July 28, both reached me on the 21st of November. I do thank you most sincerely for these tokens of your love. Having this evening a moment's leisure, I commenced a reply, though I know not when I shall have opportunity to send it. While Brother Parsons was with me, we often, very often spoke of you. I say while Brother P. was with me, for he has now gone to Judea, and left me in Smyrna. We hope to meet and pursue our work together again, after a few months. Still his absence is painful. I seem to have lost for the time my only friend. I remember former scenes of parting, yet this seems the most trying to my feelings. Now the whole day is solitary, and the evening gloomy. But I desire to be grateful, that the separation is such as it is, rather than such as might have happened. You know that before we left America, many, very many, doubted whether our Mission would be attended with any success in such a country as this. You have, I trust, before this time, learned enough of our success in some things, to see that the case is not absolutely desperate. The way is open for distributing the Scriptures and Tracts. But dear friends, when we shall see the arm of the Lord revealed, I do not know. If the human heart is every where enmity against God, what must it be, where it is bound by chains of superstition and bigotry, which many centuries have been continually strengthening? I believe our mission will be sooner or later successful, because I know that this land is given to Christ. Still I am sure, the obstacles are greater than they suppose, who have the least hope of success.

The seed may lie buried long in dust, and probably will. But that Gospel which did prevail here, notwithstanding the persecution of ancient pagans, will prevail again. I am sure you often pray that its prevalence may not be long delayed.

The Chaplaincy here being now vacant, I preach on the Sabbath. Think of a worldly, pleasure-loving people, and you will have some idea of my congregation. I devote Saturday to preparation for the Sabbath; all the rest of my time is given to the studies and the appropriate business of the mission. As it respects tracts we feel very much embarrassed on account of the low state of the funds of the Board. From the experiment already made, I suppose we could get tracts, and the best kinds of tracts, printed at the Patriarch's press, or at least under his sanction, and then circulate them among all the Priests, Monks, and Schools of the whole Greek Church in this country. We have already distributed between 5 and 6,000, which have been well received. But the accounts we receive from the Missionary treasury embarrass us. Sister S. what do you say? Shall Brother S. go to G*****, next fall, and see what he can do for the missionary cause? The cause is the Lord's, and I know he will direct. To him then, let us commend it in earnest prayer, and wait for his direction.

How precious are the promises of the gospel! If it were not for these, I think my spirit would sink. I do not know that I am predisposed at all to despondency; yet I sometimes find it very difficult to keep up my spirits. It is a great thing to learn to drink consolation from the fountain, so as not to depend on the streams. For me, it is a very difficult thing, yet very

necessary: I desire that God may be my portion, and that it may be my meat and drink to do his will. I feel that this would make me happy, and as far as I have attained to do this, I already find peace. Whereas so far as I depend on creatures or alive to myself, I am discontented and unhappy. Dear friends, do tell me when you write again, how you find your hearts and your joys, when you forget the world, and get nearest God. Is not this the only way to find rest?

Dec. 23. A new Chaplain has arrived, and I do not expect to preach to the English congregation any more. I have preached three Sabbaths; once on studying the Scriptures, once on the Attributes of God, and once on the day of Judgment. The part of Missionary work in which we appear most publicly, and labor with most prospect of success, is the distribution of the Scriptures and tracts. Now and then we get opportunity to talk with individuals about the great truths of the gospel. But in this we are as yet obliged to act on a very small scale. Since Brother P. went away, I am quite alone, tho' constantly surrounded by thousands. I am endeavouring to improve this season of solitude, by learning to depend more exclusively for happiness on communion with my Redeemer. It has always been a defect in my religion, that it was exercised too much about the creature, and too little about the Creator. It is, I trust, true benevolence, but I wish there may be also more devotion. Pray that it may be so. I am sincerely yours.

P. FISK.

P. S. Feb. 10. A vessel is to sail soon for New-York, by which I send this. My health continues good. Brother Parsons was at Rhodes, Dec 26, have not heard from him since. I trust the God of Jacob will go with him.

[B. Rec.]

For the Christian Repository.

TO "PAUL" AND HIS FELLOW PROFESSORS.

As Paul has taken upon himself the task of instructing us in the doctrines of the New Testament, and detecting, as he imagines, the errors of our christian profession, it must surely be of importance to us that we should rightly understand him, on a subject of such magnitude, especially if his lectures are expected to have any influence upon our conduct. For this purpose, I wish to propound a few questions to this champion of orthodox opinions, which if he will be so obliging as to answer effectually, may tend to lighten the burden of his labours, by carrying conviction to our understandings.

And first, we are told that the Bible or the Scriptures of the Old and New Testament are the word of God, and "the only standard of religious truth." Then how comes it to pass that every sect into which the christian world has been divided, however various or contradictory their doctrines may be to each other, have all proved them true, from this infallible rule, this supreme standard of faith? If these different sects be various and contradictory in their interpretations of the Scriptures, they must I presume, be all wrong, or some one only right. For Christ is not divided. And which is that sect who have attained to the true interpretation?

Not that I believe there is any inconsistency in the Bible—but the question is, what causes these various and contradictory interpretations? And how is the true knowledge of this "supreme standard" to be arrived at—seeing it is construed so differently? Not by the light of man's conscience, for this is the creature of habit—it is formed by education, and friends never set it up as their guide in these cases.—Not by "the vagaries of a deceitful heart," for these have led the Christian world into endless disputes and even into wars "for Christ's sake." Not by any interpretation which the Scriptures give of themselves, for this is liable to be misconstrued, as we see from the example of all Christendom.

But are not the seals to be opened? are not the scales to be removed from our eyes before we can attain to a true and saving knowledge of the truths revealed in the Scriptures?—and if so, by what?

Again, we are told that we ought to be baptized with water, because it is commanded by

Christ and his Apostles, as a standing ordinance in the Church, and that we may be found fighting against God, if we do not conform. Now we would like to know which is the right way of conforming to this standing ordinance; whether by immersion, or by sprinkling. If we are all enjoined to be baptized with water, we ought to know how? All things necessary to be observed by the Jews were well defined in their law; so that no ambiguity was to be found in their statutes of standing obligation:—and it would seem to me that all essential duties of a christian are well defined; but I am not able exactly to understand, how sprinkling a little water in the face can be called baptizing. And as we do not see any binding obligation either to dip or to sprinkle, until we are better informed, which is the right way, and until professors of christianity who deem it essential are agreed about the manner of doing it, we shall be content to omit the ceremony altogether.

John indeed baptized with water unto repentance, but one that is mightier than John baptizeth with the Holy Ghost and with fire.

Again, we would like to know what is meant by that article in your confession of faith, which says, "to the officers of the church the keys of Heaven are committed, by virtue whereof, they have power respectively, to retain and remit sins, to shut that kingdom against the impenitent, both by word and censures; and to open it unto penitent sinners &c. as occasion may require." Now to which of your officers is this tremendous power intrusted? if to "Paul," we must be in a deplorable situation indeed. For he has fairly ranked us with deists and infidels, and aliens from the visible church of Christ. Hence I conclude, if he, or such Orthodox Divines, are to hold the keys of heaven, we shall knock in vain for admission.

How can you presume to call the Pope of Rome, "That antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ and all that is called God," when you assume as your authority to open and shut heaven, the same text of Matthew, which the Pope claims as the evidence of his power to retain and remit sins, and which constitutes him Christ's Vicar and vicegerent upon earth?—And was not the assumed right in the Pope to exercise this self same power, which you give to your officers, the principal cause of the separation of Luther from the Romish Church?

I will now as Paul has done, take the name of an Apostle, one whose evangelical purity, was not excelled by any of the followers of Christ.

JOHN.

RELIGIOUS ABSTRACTS.

The Committee of the Wesleyan Missionary Society, England, have sent out, during the last year, 7 Missionaries to the West Indies, 1 to Gibraltar, 2 to West Africa, 1 to South Africa, 5 to Ceylon, and 1 to Bombay, 17 in all.

A Seminary has been established by the London Jews Society, for the specific purpose of educating pious young men, who may devote themselves to the Jewish Mission. A convenient house for the purpose has been offered by a zealous friend of the cause, free of expense, and accepted. A tutor, Rev. E. Jacob, has been appointed, on the recommendation of the Bishop of Gloucester, and reverend T. Biddulph.—Four students have been admitted to the Seminary, on a probation of 6 months. Competent talents and acknowledged piety are indispensable requisites for admission. While Biblical knowledge is to be made the basis of instruction, due attention is to be paid to the points at issue between the Jews and Christians.—The Hebrew, Greek and Latin languages are to be thorough-

ly studied, together with such modern languages as may be necessary to qualify the pupils for their respective destinations. The advantages of the institution are equally open to foreigners and Englishmen. An examination of all the Students is to take place semi-annually.

From the 5th annual Report of the Female Society of Boston, and its vicinity, for promoting Christianity among the Jews, dated May 1821, it appears that there has been received into the treasury the year past, \$1226 71 cents, and that they expended \$588 51 cents, leaving a balance in the treasury of \$638 20 cents.—The Society have transmitted 100l. sterling to the London Society for converting the Jews, and at the annual Meeting, voted to send 100 dollars to Bombay, for educating Jewish children, and 50 dollars to the Palestine Mission, to be appropriated for the conversion of the Jews.

The Missionary Herald for June, acknowledges the receipt of \$4177 88 cents into the Treasury of the American Board of Commissioners for Foreign Missions, besides various articles of clothing from April 2, to May 17.

Relig. Intel.

A letter received last week by a gentleman of this town, from Hartford, Con. states, that during the short time since the Revival commenced in Hartford, there has been a rapid and regular increase of convictions and conversions—70 are to be added to Rev. Mr. Hawes' church to-morrow. The number of hopeful conversions in Farmington, is 200. This great work commenced about 8 months since in New-Haven, and has spread almost over the whole State; it is computed that within that time the number of conversions have been 5000 or over. The work has been remarkable for its regularity and order and for embracing the first class of citizens."

Bost. Recorder.

CHRISTIAN REPOSITORY.

SATURDAY, June 23, 1821.

WE insert "JOHN," to show that we are favorable to free discussion. At the same time we cannot refrain from dissenting from the opinion which he seems to express, in respect to the HOLY SCRIPTURES. We believe that every thing which in the least degree tends to weaken our belief in their divine origin, and of course their being the infallible rule of life, goes to sap the true foundation of our faith; and leaves us like the frightened mariner in the storm, without either sail or helm. To the written law and testimony we cling. Peter, contrasting the Scriptures with *ocular demonstration*, gives the preference to the former, and says, although we have *ocular demonstration* of the divinity of Christ,—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, &c."—and *John the Apostle* says, (under the spirit of inspiration, no doubt) "If any man shall add to or take from the words of the book of this Prophecy, &c." If the Scriptures are not the rule of life, the infallible guide, why so severe a sentence against those who pervert them! Christians, in their present imperfect state, will and do have different views of the same portion of Scripture; but when the time comes, that none need say to his brother "know ye the Lord," then they will be enabled to discover the beauty of many passages, which now appear to be enveloped in mystery. EDITOR.

DIED—On Wednesday evening last, in this Borough, Mrs. Ann Carr, an aged inhabitant of this place. She had long professed her faith in the Lord Jesus Christ, and continued to the end to manifest a strong hope of a glorious immortality beyond the grave. If this hope was well founded, she, although (one of the poor of this world) is now rich in the kingdom.

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